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# International Review of the Red Cross



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# INTERNATIONAL REVIEW OF THE RED CROSS

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### BOOKS AND REVIEWS

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## FRENCH EDITION OF THE REVIEW

The French edition of this Review is issued every month under the title of *Revue internationale de la Croix-Rouge*. It is, in principle, identical with the English edition and may be obtained under the same conditions.

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# THE INTERACTION OF CHRISTIANITY AND CHIVALRY

## IN THE HISTORICAL DEVELOPMENT OF THE LAW OF WAR

*The ensuing article is based upon a lecture, the last of a series of three, delivered at the Graduate Institute of International Studies, in Geneva, in October and November of 1963. The author would like to take this opportunity to express his grateful thanks to Mr. Jacques Freymond the Director of the Institute, at whose invitation the lectures were delivered, and by whose kind permission the following article is published in this Review.*<sup>1</sup>

*The three lectures were devoted to the general theme of Christianity and war. More specifically, they endeavoured to deal with the contribution rendered by Christian ideals and thinking to the rudimentary development of the Law of War at a time when theology, morals, and law were not severable. It is from this rich amalgam that Public International Law in general, and the Law of War in particular, emerged as an integral part of the Christian civilization of Western Europe. The subsequent movement whereby International Law reached out from Europe to become more truly universal is still in progress today. Some jurists have seen much of the stress and strain in contemporary inter-*

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<sup>1</sup> It should be noted that the *International Review of the Red Cross* had the pleasure of publishing, in its numbers of April and May 1961, a study entitled "Penitential discipline and Public wars in the Middle Ages" by G.I.A.D. Draper. This was an important contribution to the history of humanitarian law during one particular period. (Ed.)

*national relations as the direct consequence of extending a régime of legal rules, born in the specifically Christian tradition of Western Europe, to other civilizations nurtured in a wholly different set of values and ideas.*

*The central theme of the first of the three lectures was the impact of the "just war" idea upon the Christian attitude to war and Christian practices of warfare. Therein some attempt was made to trace the rise and fall and the modern recrudescence of this powerful idea. The lawyer tends to see the origin of the "just war" conception in the Roman, pagan, religio-legal thinking, which achieved its finest literary flowering in the writings of Cicero. St. Augustine adopted it and gave it a definitive place in the pantheon of Christian philosophy and ethics. The greatest of the Western Fathers was prepared to allow that in the limited circumstance of a "just war" it was not sinful for a Christian to participate. The unexpressed premise behind this thinking was that war and war making were prima facie sinful activities. A war might be "just" if it were waged on the authority of a lawful prince, to promote good or avoid evil, and if the cause were "just".*

*The idea was reasonable but the practical application of it was the endless and bloody wars which were the regular feature of mediaeval Christendom. If God were supporting the prince waging the "just war" then the forces of evil were inspiring his adversary and all those luckless individuals who were supporting him. The prince waging the "just war" was the chosen instrument of God to punish the wicked. It was manifestly the Will of God that the wicked should suffer for their sins. It was not the role of man to interfere with the working of Divine Providence. Moreover, the Will of God is not divisible. Throughout the mediaeval period it was not admitted that both belligerents could be waging a "just war". The practical results of such ideas are plain for all of us to see in the manifold cruelties and miseries that attended mediaeval warfare, whether conducted between Christian princes or by them against heretics and unbelievers. It came to be established by the subtlety of the canonists and the glossators that in a "just" war most practices are licit. Such limited restraints as there were in the actual conduct of hostilities were binding solely upon the party waging the "unjust war". Naturally, neither contestant was willing to admit that it was waging an "unjust war". The combined effect of such ideas was that no normative restraints binding belligerents in their conduct of operations was practicable until the conception of the "just war" and its ancillary principles had passed from the scene. Not only did*

*it fail to restrain kings and princes from resorting to war whenever they thought fit, but it effectively barred the establishment or operation of humanitarian restraints in the conduct of warfare and the treatment of those who were victims of its savageries. Such a state of affairs has not redounded to the credit of the Christian tradition. It delayed for centuries the appearance of a body of legal rules designed to impose certain minimal restraints upon both sides, in the interests of their common humanity.*

*There may be room today for a new idea of the "just war", but the lesson of history indicates that such an idea must be firmly welded into a legal context if tragedy and barbarism are to be avoided. The Charter of the United Nations offers such a possibility.*

G. I. A. D.

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We have seen that the influence of Christianity, through its conception of the just war, upon the development of the Law of War was not satisfactory. If the purpose of the Law of War is to impose some restrictions upon a process that is by definition destructive and cruel, the just war idea may be considered, on balance, to have been a failure. It is true, as has been pointed out by the English legal historian, Sir William Holdsworth, that "the just war ideas have enforced the truth that *prima facie* war is a moral evil that is not lightly to be undertaken, and that it needs to be justified . . ." We know, however, that the practical application of those ideas was in the main negative when it was not downright disastrous. The impact of the just war idea as a controlling influence upon the actual conduct of warfare, was minimal. We therefore have to seek further and ascertain what other forces, if any, played a part in the eventual acceptance of some restraints in the actual conduct of a process that the just war idea stigmatised as normally an evil one, capable of justification only in the limited circumstances prescribed by the Church.

Standard textbooks on the modern Law of War make an all too brief reference to this subject. Typical of such treatment is that afforded in the current volume of Oppenheim's "International Law", volume 2, *Disputes, War and Neutrality* (pp. 226-227). "The whole growth of the laws and usages of war is determined by three principles. There is, first, the principle that a belligerent is justified in applying any amount and any kind of force which is

necessary for the realisation of the purposes of war—namely, the overpowering of the opponent. There is, secondly, the principle of humanity at work, which postulates that all such kinds and degrees of violence as are not necessary for the overpowering of the opponent should not be permitted to a belligerent. Thirdly, there is in operation the principle of chivalry, which arose in the Middle Ages, and introduced a certain amount of fairness in offence and defence, and a certain mutual respect.” This passage is not contained in some quaint expression of antiquated learning, but in a modern and classical textbook to which frequent reference is made to-day by the Foreign Departments of Governments. Equipped with such principles the modern jurist is required to approach questions critical for our age, such as the legality of the employment of nuclear weapons, and the application of the Law of War to so-called “international power”.

If one attempted to assess the particular contribution of the Church to each of these three principles, one might hazard the following suggestions : (1) that the doctrine of the just war may have helped to establish the first principle, namely, that that amount and kind of force is allowed which is necessary to overpower the enemy. That might be true for the party waging the just war but not for its opponent. The necessary failure of the just war idea to furnish a set of restraints governing both contestants in a war becomes apparent in this framework ; (2) the second principle, that of humanity, is of comparatively recent growth and is largely secular in its roots ; (3) the principle of chivalry, strange to modern ideas, derived from a set of ideals that in part coincided with, and in part diverged from, those of Christianity. What comprised this group of ideals that we designate loosely as chivalry ? Wherein did they derive, and depart from those of Christianity ? In what specific areas of the Law of War did the conception of chivalry play a part in the subsequent development of that Law ? What is the fair appraisal of the influence of chivalry upon the ultimate development of the law of war ? These questions demand our attention here. We are prone to associate chivalry with our readings of historical romances and of romantic literature. We must, I think, forget the romance and approach the reality. In the early development of the usages and law of war, chivalry had an impact of a practical nature, part ameliorative, part retrogressive. To assess this impact is our task here.



Although much has been written about chivalry both in the history of war and of literature, few attempts have been made to set out its basic principles in a systematic form. Our early and romantic reading provides us with a picture of splendid and noble men, encased in magnificent armour, engaged in jousts and tournaments, watched and admired by beautiful and noble women. There were heroic errands to be accomplished for ladies for whom they languished. There were exquisitely delicate courtesies, great acts of self-sacrifice, and generosity, both to the foe and to the weak, particularly women. Modern historians however have given us a sharper picture. Those who have added to their enjoyment of living by reading Runciman's *History of the Crusades* are made painfully aware of what chivalry in action entailed. The period covered by this history, the 11th to the mid 14th centuries, saw the rise and heyday of chivalry as an active force in society, whether in its pacific or in its warlike pursuits. The Crusades span an interlude in history which witnessed the rise and full flowering of the ideas, ideals and practices of chivalry. An impact had been made in that period that was to leave some reasonably clear traces in the later practices of social behaviour and in the conduct of warfare. Some of the practices of chivalry in war became the usages of more disciplined armies and eventually passed into those unwritten customs of warfare that were to be codified in the Hague Conventions concluded at the close of the 19th century.

Hallam in his *History of the Middle Ages* of 1818, is typical of the immediately post-Napoleonic historians. He takes a generous view of the institution of chivalry and its effects. He is however not uncritical. He is prepared to make the bold statement that "... the best school of moral discipline which the Middle Ages afforded was the institution of chivalry ... our most sceptic criticism must assign a decisive influence to this great source of human improvement." Hallam makes an even bolder claim in this same work. "There are", he tells us, "three powerful spirits, which from time to time have moved over the face of the waters, and given a predominant impulse to the moral sentiments and energies of mankind. These are the spirits of liberty, of religion and of honour ... It was the principal business of chivalry to animate and cherish the last of these three." Hallam makes it plain that although chivalry is connected with religion it is very distinct from it. The crucial point of impact between the two sets of ideals was the Crusades.

I think this judgment commands substantial agreement. The separate paths followed by religion and honour mark the separate progresses of the Church and chivalry in their approach to warfare. The connecting link between the two are the Crusades. The alliance was not a success. It emphasizes for all time the essential differences between the two.

Honour and the bearing of arms are, I think, at the roots of the ideas of chivalry. It is possible to state that its origins were Germanic and not Christian. Hallam refers the origins of the chivalric principles to the time of Charlemagne but we can discern earlier traces than that. Professor Hearnshaw, writing in the *Encyclopaedia of Social Sciences*, volume III, expresses the view that the origins of the *military* elements in chivalry can be seen in the Teutonic *comitatus* as described by Tacitus in chapter 13 of his "Germania". The ceremonies for initiating the youths into that select band of the better born who might have the honour of bearing arms, and the oaths taken on that occasion, are the precursors of the status of the mediaeval knighthood, and the initiation ceremonies of vigil, dedication, and girding with sword, shield and helmet. This early link between the conception of honour, and the right to bear arms and to undergo dedication to the warrior calling, has come right through to modern times.

In its final and perfect form chivalry represented the interplay of three distinct elements which fused with each other. These three elements were war, religion and sexual love, three fairly basic activities of mankind. Binding these three elements together was the factor of service. I think that if we keep these elements in mind it is possible to understand the contradictions between delicacy and crudity, compassion and cruelty, ideal and depravity, fairness and ferocity, dedication and greed, romantic love and lust, good faith and treachery, forbearance and atrocity in warfare, courage and inhumanity to the defenceless, that are the practical realities of chivalry. The essential contradictions inherent in chivalry are particularly prominent in its relations with religion.

Christian compassion is ousted by the appalling ferocity and cruelty shown in warfare against unbelievers in the Crusades. When loot and women were at their mercy the mediaeval Crusader knights knew little restraint, even against fellow Christians. Their behaviour against the Christians of the Eastern Empire, during the Fourth Crusade of 1204, baffles all description. It has left its un-

healed scars upon Christendom to this day and has driven a wedge of suspicion and misunderstanding between Eastern and Western Christendom that has not yet been removed. The Crusades, by which the Latin Church had tried to remove from Europe the worst aspects of chivalric knighthood and to employ its better qualities of service to God and Holy Church, resulted in the loss of the Holy Land to the Moslems and the final rupture between Eastern and Western Christians.

Hearnshaw rightly stressed the factor of service underlying the three elements of chivalry. The truly chivalrous knight rendered service "first to his feudal lord, secondly to his Divine Sovereign, and thirdly to his lady love. The link between war and religion was the crusades; the link between religion and love was the worship of the Virgin Mary, which was particularly developed among the Crusading Orders." Although chivalry took its place within the feudal system it could not be content with it. It was essentially a restless and emotional system. The Church had the genius to see that the emphasis of chivalry upon war and love would prove disrupting forces in feudal society. The private war, the curse of mediaeval Christendom and feudalism, was furthered and promoted by large numbers of knights sworn to the warlike vocation. Although service was so essential a factor of chivalry, the reality was that chivalry weakened the bonds of feudalism and of family life. There could be little order as long as private wars were furthered by knights who had a love of fighting for its own sake. Family life was assailed by the immoral attachments formed by knights imbued with supposedly chivalrous ideas which all too frequently were a mere pretext for sexual indulgence.

Chivalry seems to have made a particular appeal to the younger sons of noble landowners. These men had little cause to be satisfied with a feudal system that allowed the eldest son to inherit the whole of the ancestor's land and all the power, jurisdiction, wealth and prestige which went with it. The scale and depth of discontent for younger sons of noble fathers was, I suggest, one of the great recruiting factors for the chivalric movement. It was at that precise point that the Mediaeval Church saw its opportunity. If these younger sons of great men, dedicated to the calling of arms, lacking feudal responsibilities and any settled way of life open to men of noble birth, could be imbued with the ideal of service of God and Holy Church in recovering the Holy Land and the Holy Sepulchre

of our Lord from the hands of the heathen, then at one fell swoop two great objectives could be achieved. First, Europe would enjoy a little peace from the incessant private wars, forays and brawls which marred and weakened the whole feudal structure of Western Christendom. Second, the dream of the Church that the Holy Land might form part of Christendom might be made a reality. Who better to carry out this noble mission than those chivalrous knights sworn to defend God and his Holy Church and to employ their swords against the enemies of Christ ?

It was such a splendid idea that the Church did not reckon with the price that would have to be paid. To Pope Urban II, the promoter of the First Crusade launched at the Council of Clermont in 1095, the religious slogan *DEUS VULT* "marked the conversion of feudal knighthood into Christian chivalry." The result was one of the greatest tragedies in the history of Christendom. Chivalry did not become something different because it was Christian chivalry. All those vices which chivalry had displayed in Europe were to be demonstrated in even greater measure in the Holy Land. The Crusades were *par excellence*, just wars. The Pope had given the Crusaders the Cross to wear. Indulgences had been granted. The knights had vowed to wrest the Holy Sepulchre from the infidel. All the worst consequences of the idea of the just war and all the essential vices of chivalry combined to make the Crusades one of the bloodiest and most inhuman essays in the field of warfare. Nothing lasting remained after the close of the last major and disastrous Crusade in 1265, except a legacy of hate and suspicion between Eastern and Western Christians and between Christian and Moslem. In this unhappy outcome the Christian knights and the Military Orders of the Knights Hospitallers and the Templars must take their share of the blame. However, they are not solely responsible. That erratic stream of noble counts and knights which from time to time tried out their fortune in the Holy Land, with little understanding of the country or the fighting, of the people or the delicately poised balance of the Latin Kingdom of Jerusalem, contributed their quota to the miseries and inhumanities perpetrated in the incessant campaigning that went on in the unhappy Holy Land. There, little was seen of the virtues of chivalry, except, surprising to relate, on the part of Saladin and his Emirs. A great deal, however, was seen of the worse evils that flow from the chivalric ideas. Those evils were, primarily, extreme quarrelsomeness and pugnacity, merciless

arrogance and greed, cruelty to the vanquished, lack of a sense of common humanity, faithlessness to those outside the circles of feudal obligation, and frequently impious disregard of religion.

For examples of these grave charges against chivalry let us look at two incidents of the Crusades, the fall of Jerusalem to the Crusaders in 1099 and the sack of Constantinople by the Crusaders in 1204. Of the fall of Jerusalem Runciman tells us: "The Crusaders, maddened by so great a victory after such suffering, rushed through the streets and into the houses and mosques killing all that they met, men, women and children alike. All that afternoon and all through the night the massacre continued. Tancred's banner was no protection to the refugees in the mosque of al-Aqsa. Early next morning a band of Crusaders forced an entry into the mosque and slew everyone . . . When Raymond of Aguilers later that morning went to visit the Temple area he had to pick his way through corpses and blood that reached up to his knees. The Jews of Jerusalem fled in a body to their chief synagogue. But they were held to have aided the Moslems; and no mercy was shown to them. The building was set on fire and they were all burnt within . . . When there were no more Moslems left to be slain, the princes of the Crusade went in solemn state through the desolate Christian quarter . . . to give thanks to God in the Church of the Holy Sepulchre."

The contrast afforded by the Saracen capture of Jerusalem under Saladin in 1187 is dramatic. "The victors were correct and humane. Where the Franks, eighty eight years before, had waded through the blood of their victims, not a building now was looted, not a person injured. By Saladin's orders guards patrolled the streets and the gates, preventing any outrage on the Christians. Meanwhile each Christian strove to find the money for his ransom . . . It was with difficulty that the Hospital and the Temple could be made to disgorge their riches; and the Patriarch and the Chapter looked after themselves alone."

The name of Richard I of England, Cœur de Lion, has often been extolled, with that of Tancred and Godfrey of Bouillon, as glorious in the annals of chivalry. Brave soldier Richard undoubtedly was. His skill and originality as a commander were the admiration of his age. It would, however, be a distortion of history

to consider his armed struggle with Saladin as one conducted within the Code of Chivalry. It is necessary to remind ourselves of the siege of Acre by the Crusaders in 1191. Largely as a result of Richard's initiative and courage the city had been captured after a difficult siege. The normal practice was that the more vigorous the defence the more violent was the conduct of the besiegers when the city eventually fell into their hands. If the justness of the war was proven in the victory, then the long resistance of the unsuccessful besieged accentuated their wickedness in opposing the Divine Will. In the case of the Crusades the war was by definition "just" on the part of the Crusaders. Hence, besieged cities were very careful to make terms for their capitulation whereby their defenders were spared their lives, normally on payment of a large sum of money. The Church normally insisted that good faith should be kept, even with an enemy. *Pacta servanda sunt* has a long history and the Church can claim to have contributed something to the establishment of this basic principle of modern international law.

The terms of the capitulation of Acre are not untypical of the practice during the Crusades. "Acre was to be surrendered with all its contents, its ships and military stores. 200,000 gold pieces were to be paid to the Franks, and an extra 400 for Conrad of Montferrat in person. 1500 Christian prisoners with 100 prisoners of rank, to be specifically named, were to be liberated and the True Cross was to be restored. If this were done the lives of the defenders would be spared . . . The Sultan agreed to abide by the treaty made by his officers at Acre . . . The negotiations over the prisoners of rank broke down. Richard was now eager to leave Acre and march on to Jerusalem. The Saracen prisoners were an embarrassment to him ; he was glad of an excuse to rid himself of them. Cold-bloodedly, on 20 August (1191) more than a week after his ambassadors had returned to him, he declared that Saladin had broken his bargain and ordered the massacre of the 2,700 survivors of the garrison at Acre. His soldiers gave themselves eagerly to the task of butchery, thanking God, so Richard's apologists gleefully tell us, for this opportunity to avenge their comrades who had fallen before the city. The prisoners' wives and children were killed at their side. Only a few nobles and a few men not strong enough to be of use for slave labour were spared . . . When the slaughter was over the English left the spot with its mutilated and decaying corpses ; and the Moslems could come and recognise their martyred friends."

It is a deplorable story.

But the worst atrocity committed in the course of the Crusades was the sack of Constantinople in 1204, during the Fourth Crusade. This time the victims were Christians. Pope Innocent III may be held blameless for it. The villains of the incident were the Venetians led by the Doge Dandolo. By no stretch of the imagination could a Crusade against Christians be termed a just war. The sack of Constantinople lay outside any restraint imposed by the code of chivalry. The victims of the sack were of all classes, lay and religious, old and young, rich and poor. It is clear that chivalry did not entail the protection of objects of art and culture, lay or religious. I would remind you of the facts. "There was little fighting in the streets as the invaders forced their way through the city. By next morning the Doge and the leading Crusaders were established in the Great Palace; and their soldiers were told that they might spend the next three days in pillage." "The sack of Constantinople is unparalleled in history. For 9 centuries the city had been the capital of Christian civilization. It was filled with works of art that had survived from ancient Greece and with the masterpieces of its own exquisite craftsmen. The Venetians indeed knew the value of such things. Whenever they could they seized treasures and carried them off to adorn the squares and churches and palaces of their town. But the Frenchmen and the Flemings were filled with a lust for destruction. They rushed in a howling mob down the streets and through the houses, snatching up everything that glittered and destroying whatever they could not carry, pausing only to murder or rape . . . Neither monasteries nor churches nor libraries were spared. In St. Sophia itself, drunken soldiers could be seen tearing down the silken hangings and pulling the great iconostasis to pieces, while sacred books and icons were trampled under foot. While they drank merrily from the altar-vessels a prostitute sat herself on the Patriarch's throne and began singing a ribald French song. Nuns were ravished in their convents. Palaces and hovels alike were entered and wrecked. Wounded women and children lay dying in the streets. For three days the ghastly scenes of pillage and bloodshed continued, till the huge and beautiful city was a shambles. Even the Saracens would have been more merciful, cried the historian Niceta, and with truth (. . . the worthy Martin of Paris was determined to have his share of the Booty, though out of piety he only robbed churches.) . . . When the soldiers were exhausted by

their license, order was restored. Anyone who had stolen a precious object was forced to give it up to the Frankish nobles . . . No one . . . could possibly count the gold and silver, the plate and the jewels . . . never since the world was created has so much been taken in a city. It was all divided according to the treaty, 3/8ths went to the Crusaders, 3/8ths to the Venetians and a quarter was reserved for the future Emperor." (i.e. the Latin Baldwin).

This terrible event is probably one of the greatest crimes committed by Christians against Christians. There were many representatives of Western chivalry among the sharers of the loot and among the participants in the atrocities. Pope Innocent III was appalled, but the Venetians had tricked him. He fulminated against the conduct of the Crusaders. All that had been achieved was the final alienation of the Eastern Christians. The Saracens remained as firmly in control of the Holy Land as before. Neither the emblem of the Cross, nor vows, nor the Christian religion, nor the code of chivalry, had the faintest impact in restraining the endless carnage and pillage of those shameful three days in Constantinople. The crowning humiliation for the Pope was that he learnt that his legate Peter of Saint-Marcel had released the Crusaders from their vows to make the journey to the Holy Land.

The Crusaders seem to have learnt nothing. In the last of the Crusades, in 1365, they sacked Alexandria. Runciman makes the justifiable comment "Two and a half centuries of Holy Warfare had taught the Crusaders nothing of humanity." The Popes, in their anxiety to find active employment for the landless Latin nobility used the ideals of chivalry to aid them in the recovery of the Holy Land. The endless private wars and raids which disrupted order in Western Europe were in large part attributable to that large number of Christian knights, seeking adventure and wealth. There was no place for them at home. Doubtless it was a good idea of the Papacy to enlist their sense of service, courage, religion, and honour in the Crusades. To be just to the Papacy it can have known little of the terrible price Christendom was to pay for the service of such men. The trouble was that the ideals of chivalry and its practice were at sharp variance. The just war idea may have been based upon the unexpressed premise that *prima facie* war is a sin. Morally and philosophically that may be true. In fact the canon lawyers, closely allied to the moral casuists, very soon weakened the fundamental premise behind the idea of the just war. As we have seen



the just war can claim little credit as a restraining or humanising force in the actual conduct of hostilities. *DEUS VULT*, in its practical operation, proved a terrible doctrine. When the just war idea was allied to that of chivalry the combination was doubly disastrous. The link between Chivalry and religion was the Crusades. Service of God and his Holy Church was a part of the chivalric ideal. The Belgian writer, Nys, in his great work " *Les Origines du droit international* " depicts the tragic combination of Christianity and chivalry in words that are memorable.

" It would seem," he tells us, " that the Christian spirit and the idea of chivalry should introduce a certain temperateness into hostile relations ; we see, on the contrary, a catalogue of all kinds of violence and frequently war is conducted with more harshness than under the Roman Empire ".

Chivalry embraced a double aspect, the one a product of the spirit of individuality characterising the German race and the other stemming from the influence of the Church. But its influence must not be exaggerated. . . . " The Ordinance of Chivalry ", a 13th century poem, depicts the knights as great men of justice in feudal times. The duty of chivalry is to look after women, widows and orphans, weak and not powerful men ; thus it is stated by the " Order of Chivalry."

It is of course true that in every age there were outstanding, shining examples of Christian knights, but it cannot be denied that chivalry, in the guise of Christianised knighthood, failed to live up to its high ideals. The failure was not marginal. It was so gross as to taint both Christianity and chivalry. The precise point in which Christianity and chivalry meet in contemporary organisation is probably in the two militant orders, the Knights of the Temple and the Knights of the Hospital. Here we see the idea of service, courage, and the defence of Holy Church. These two Orders provided the mainstay of the fighting forces of the Crusades. Errant knights and Kings and Emperors came and went from the Holy Land. The two military Orders were a permanent feature of the Latin Kingdom of Jerusalem. The jealousy and quarrelsomeness and greed of these two Orders are now part of the history of the Crusades. They were immensely courageous, but frequently on the side of the hotheaded and imprudent. When not engaged in fighting the Saracens they intrigued, acted as not too scrupulous bankers, and quarrelled with each other. Nothing is truer in this sad history than that chivalry

was in general ineffective in war. Chivalry was guilty of precisely that evil which St. Augustine had condemned in war ; the love of fighting for its own sake. The Crusades demanded service, courage, faithfulness to vows, self-dedication, and honour. In theory chivalry could provide these noble qualities. It could be seen, however, by any honest contemporary, that the practices of chivalry in Western Europe were quite the reverse. Fighting for its own sake, quarrelsomeness over trifles of precedence and points of formal good manners, had been a common feature of knightly conduct. The Papacy had allied itself to a set of principles which were only superficially in harmony with Christian ideals. In a large area of chivalry, Christianity could have no common conversation with it. Unfortunately, this area was the larger and controlling part of chivalry.

The Church viewed a Crusade to recover the Holy Land from the Saracens as a just war. The errant, landless knights saw fighting as a good in itself and the Crusades as a wonderful opportunity to gain wealth and new lands in the Kingdom of Outremer. There a standard of living, even of luxury and power, could be enjoyed such as was quite impossible at home. The Church and the Western knights came together in the historical event of the Crusades but for quite different purposes. It was not therefore surprising that the result should have been so appalling. When those who see war as an evil to be justified in certain restricted conditions, employ those who see war as something to be gloried for its own sake, the stage is set for unlimited misery and inhumanity. The just war idea concentrated upon the reason for going to war and had little to say about how the war was to be fought. Chivalry had little interest in why the war was to be fought but had a passionate desire to be fighting for the love of excitement, violence and the chances of gain, easily acquired. Here I suggest was the fatal combination that led to all the miseries and cruelties with which our mediaeval history is littered. Chivalry could use the Church's 'just war' rational for the Crusades as a heaven-sent opportunity to engage in the favourite pastime of knights endowed with infinite leisure, but not much in the way of property.

In the Middle Ages the Church had had much trouble in restraining the craving for tournaments and jousting. Time and again the Church fulminated against these pastimes. Fortunes were spent in

such pursuits. They were the great method of making life exciting for those with no land to administer, no court to hold, no power to wield. It was in the tournament and the joust that chivalry really came into its own. Here the struggle was between social equals, an idea central to the whole conception of chivalry. Here the knights were at their best. There were rules of offence and defence based upon mutual respect and honour and courtesy. It is these practices at tourneys, so much castigated by the Church, that have, strange to relate, left a beneficent impact upon the conduct of warfare in their contribution to rules that eventually passed into the usages and customs of warfare. It has been pointed out by Maitland, the English legal historian, that the law of the great man tends to become the law for all. This he advanced as a proposition of general application in many fields of legal history. I think that it has a particularly pertinent application to the influence of chivalry in the development of the law of war. So far as the contribution of the Christian conception of the just war was concerned it is my general impression that its effects were negative where they were not downright disastrous. On the other hand chivalry, in the extremely limited sphere where its practices had some relation to its ideals, has left a small legacy of some value in the eventual shaping of certain rules of the law of war.

I venture to suggest that the Crusades, the connecting link between the Church and chivalry, are not the area in which this positive contribution of chivalry to the story of restraints in warfare can properly be sought. The reason is twofold. *First*, the just war idea is so paramount in the Crusades that the Church had, as a price for clearing Western Europe of turbulent knights in the service of the Cross and imposing vows upon such men, to accept much of their evil way of life and their love of fighting. Indulgences were granted to those who took the Cross for the Holy Land's recovery. Thereby the Crusaders had remitted in advance those temporal consequences of sin, namely penances, that would otherwise have been enjoined for all the sins that they committed in the fighting in the Holy Land. This was not calculated to make chivalric knights or others conduct their military activities with any restraint. Allied to this situation was the normal consequence of the just war idea that God was behind their cause and the Saracens were thus by definition evil men because they were opposing the Will of God. *DEUS VULT* was not an empty slogan. It really meant something and that some-

thing was the horror we have tried to depict above. All that was done to the Saracens was done in the performance of God's Will. Associate that idea with the chivalric glorification of war and the military calling and the results are reasonably foreseeable. *Second*, the code of chivalry was first and foremost a code prevailing only between Christian social equals, i.e., those who belonged to the noble and knightly class and had passed through the solemn initiation, after a long training as a squire, to the degree of knighthood. The Crusades were against people who were neither noble nor Christian. Chivalry did not apply in the context of the Crusades.

Even in Western Europe the scope of the Code of Chivalry was extremely limited. Only other noble knights were the recipients of the benefit of its code. The converse was that the waging of warfare against the commonalty was fierce, merciless and wantonly cruel. The fact that a noble knight might be laid low by a common foot soldier or archer, or crossbowmen did not encourage the knights to show much mercy to such people. They used weapons that were held in contempt by the knights. A weapon that enables a man to strike his opponent without the risk of being struck, was contrary to knightly conceptions of courage and honour. Thus we are told by Jakob Burckhardt in his work, *The Civilization of the Italian Renaissance* that Paolo Vitelli while recognising and using the cannon "put out the eyes and cut off the hands of the captured arquebusiers because he held it unworthy that a gallant and . . . noble knight should be laid low by a common, despised foot soldier." It can be seen here quite vividly how the converse side of chivalry, i.e. warfare between knights and foot soldiers, led to cruelty and the rejection of any religious, reasoned, or humanitarian restraint. Chivalry was, in modern terms, a non-democratic form of warfare. It has often been pointed out that one of the factors that led to the disappearance of knighthood and the chivalric ideal was the advent and use of gunpowder. I would add also that the use of mercenaries was another such factor. Gunpowder is a great leveller, like atomic weapons. As gunpowder meant the end of knightly warfare so perhaps the nuclear weapon has made democrats of most of us.

The fact that the Mediaeval Church condemned certain weapons which also attracted the contempt and hatred of the knightly order must not lead us to assume that their attitudes flowed from the same cause. The Second Lateran Council condemned the crossbowmen and the slingers. They were under the Church's anathema. To the

Church these weapons were hateful to God. To the knights they were weapons whereby men not of the knightly order could fell a knight. That was bad in itself. Worse, they were weapons that enabled a man to strike without the risk of being struck. Personal combat, sword to sword, lance to lance, battle-axe to battle-axe, shield to shield, with all the skill and opportunity for restraint and fairness, both in offence and defence that these methods allowed, were the crucial tests of courage and honour. The sparing of an unhorsed knight by his opponent, the forbearance to strike when the opponent was without his weapons, the avoidance of stealth, of stratagem; these were the rules of knightly combat. The very limitation of their application tended to loosen restraint when such knights were engaged in combat with those not of their order. If the archer can kill a knight from a safe distance behind his protecting stake, then when the knight gets up to that archer there is to be no question of quarter if the archer is stricken on the ground or without arrows. He suffers death at once because he is without honour.

One of the most ancient of the customary prohibitions of warfare was the employment of poison. This use of poison could take many and effective forms in mediaeval warfare. It could be used for private assassination of an enemy. This was rare. More usually it was used with such weapons as arrows and darts. Also, it was used to contaminate the water supply and wells of beleaguered cities. The Church condemned the practice although no formal prohibition was promulgated in a Council. Chivalry also condemned the practice. The reasons were not the same. For the Church the objection was that poison was allied to the black arts, to sorcery and to witchcraft. To the knightly order it was but another method of killing an opponent without personal risk. Courage and honour are complementary conceptions. Warfare is an honourable pursuit only if courage is engaged and the opponent is a man of honour. The elaborate detail of knightly behaviour could have no application where personal and equal combat conditions did not prevail.

The advent of gunpowder, and the lowering of the respect which the knightly status engendered, played their part in the eventual departure of chivalry. By the time that knighthood could be bestowed freely on such inferior men as lawyers, it was clear that chivalry was outmoded.

When we take the balance of the account of history we must be fair to chivalry and give it credit for what it contributed to the law of war. Out of the tourneys and jousting, so much condemned by the Church, came those rules of fairness, of restraint, of mercy, and of compassion that have not passed away without some trace in the customs of the law of war. The essence of knightly combat in battle meant that the defenceless knight should not be killed. He might be found unhorsed, wounded or without weapons. The victor knight might claim him a prisoner. Such prisoners might not be sold or employed as slaves. They should not be reduced to a menial status. Here the elements of courtesy, honour, and gain, were subtly blended. Such a captured knight might be, and was, ransomed. Elaborate rules were evolved as to the amount and method of payment. Ransom paid or promised meant that the life of the prisoner was spared and that he could regain his liberty either fully or on terms of parole. Now this is a noticeable step forward in the practices of warfare. That prisoners can be taken and eventually liberated is an idea with which we are today familiar. It is a principle lying at the very base of the Geneva (Prisoners of War) Convention, 1949, the modern law governing the matter. Further, a knight trusted the word and promise of another knight, even an enemy knight. The common order of knighthood meant that, when the combat was over, their personal social status was more important than their public or enemy status. If the word of the defeated and captured knight could be pledged to the capturing knight then the prisoner could be released on parole against the promise to pay the ransom when he returned home. This practice did help to introduce the idea of parole for prisoners into the law of war. Here, the Church could support the chivalric idea. Good faith entailed that trust should be kept even with an enemy. The Church unfortunately had many subtle legal grounds whereby a man could be released from his pledged word. King John of England was released from his signature of *Magna Carta* in 1215 within nine weeks. For a chivalrous knight, however, perfidy was a disgrace that no act of valour could redeem.

The fairness in offence and defence during close personal combat can, I think, be traced to the rules of the tourney and the joust. Such splendid occasions, conducted with great panoply before the

noble and the fair of the land, did not permit underhand tricks or treachery in the fighting. Likewise, in the tourneys such things as the surprise attack, unprepared by sound of trumpet and announcements of heralds, were quite out of the question, as being wholly incompatible with the chivalric code of honour of courtesy. The customary requirement of the law of war, later codified in the Hague Convention No. III of 1907, relating to the Opening of Hostilities, whereby a war initiated without a declaration or ultimatum is illegal, can trace its origin to the practices of chivalry. Nys tells us "that the spirit of chivalry led to the declaration of battle in advance ; the day and place of encounter was arranged."

The elaborated ceremonial and respect surrounding the sending and receiving of heralds and emissaries is also attributable to the idea of chivalry. Later, these practices result in the safe conduct, protection and respect that must be shown to emissaries and "parlementaires" sent by the contesting belligerents. This was a valuable idea because it enabled pacific intercourse between enemies outside the actual engagements. Here again the idea of mutual respect, courtesy, protection and honour intermingle to produce a more humane practice and one that can even lead to the end of the struggle by the conclusion of armistices. Chivalry can claim some credit for this progress.

How was it that some of the practices of a limited and jealously guarded noble and military class of knights have passed into the corpus of the written law of war of an age that has no place for chivalry and its principles, let alone its methods of conducting armed combat ? *First*, it was a matter of pride and honour on the part of the knights that they fought the battle just as they fought in a tourney and a joust, provided the opponents were of a knightly class that made such conduct possible for men of honour. Knights rode into real battle accoutred and wearing their lady's favour or scarf just as they rode into the lists of the tourney or joust. *Second*, there is that broader and more general legal phenomenon of history mentioned before, by which the law of the great tends over the centuries to become the law of the many. So it was in feudal land law. So it was in the feudal law of allegiance and treason. The knightly practices of warfare between their own class, the commander class, tended over the years to spread out and became the accepted usages, and later the customs, of the ordinary soldier, even if a mercenary and unmounted.

The appraisal of chivalry is difficult. It has been violently assailed, perhaps with inadequate justification. It has been equally over romanticised by 19th century writers like Sir Walter Scott in his *Ivanhoe*. It is essential to strike a balance in relation to chivalry itself and its alliance, and counter-action, with Christianity. The Church was mainly concerned with why wars might be fought. Once they were "just" the Church had little to say about how they were to be waged. We have seen the disasters that flowed from that approach. Chivalry had no scruples about when to fight, but it had a great deal to say about how to fight against knightly equals. The appraisal of Professor Hearnshaw seems to be in accord with the historical evidence. "Chivalry was ineffective in war, obscurantist in religion and anti-social in love . . . On the whole, however, chivalry may be said to have marked an upward step in the march of humanity from savagery to civilization. In spite of its defects, it exalted the standard of honour, it enlarged the conception of generosity ; it attached mankind to the service of religion ; it developed and installed a fine code of good manners and it inculcated a splendid ideal of social service." Hallam, on the other hand, has described the soul of chivalry as "individual honour, coveted in so entire and absolute a perfection that it must not be shared with an army or a nation. Most of the virtues it inspired were . . . independent, as opposed to those which are founded on social relations."

Before the advent of the Crusades chivalry seems to have had no particular connection with religion. After all, why should the girding of a man with arms for the slaughter of his fellow beings be treated as a religious ceremony ? But the whole idea of the Crusades welded the Christian religion and chivalry together in a way that proved fatal to the reputation of both. The Crusades were "just wars" that harnessed the chivalric ideal of service and the defence of God's Law to the recovery of the Holy Land. The purposes for which men bore arms in the Crusades so sanctified their use that chivalry acquired the character as much of a religious as a military institution. This close association of the Christian religion and chivalry brought out the worst of the just war's practical application on the battle field together with all the evils of chivalry when employed in fighting an opponent outside the benefits of the chivalric code of honour. That, I suggest, goes some way towards explaining such appalling episodes as the capture of Jerusalem and the sack of Constantinople. The Church's idea of the purposes of the



Crusades did not cohere with that of the Crusaders. The latter set out with the Cross on their surcoats but with a love of fighting and a hope of loot and lands in their hearts. This misalliance of purpose was fatal. The moral concert of Church and chivalry was superficial. It led to the incessant, cruel and bloody fighting of the Holy War, a war which has been rightly characterised by Runciman as " nothing more than a long act of intolerance in the name of God, which is the sin against the Holy Ghost."

**G. I. A. D. DRAPER**

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# INTERNATIONAL COMMITTEE OF THE RED CROSS

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## THE RED CROSS AND ITS EMERGENCY RADIOCOMMUNICATIONS

*The International Committee of the Red Cross and the League of Red Cross Societies sent a letter, on January 5, 1965, to all National Red Cross, Red Crescent, Red Lion and Sun Societies. We quote hereunder the text thereof and remind readers that this letter was announced in the preceding issue of the International Review*

On February 17th, 1960, we informed you of the recommendation made by the Administrative Radio Conference, held in Geneva, in 1959. A copy is attached hereto for your ready reference.

This recommendation concerns the establishment of an autonomous radiocommunication system among the National Societies themselves and with the international institutions of the Red Cross, for cases where normal communication facilities are disrupted or do not exist. It invites the Administration of the countries, Members of the International Telecommunication Union (ITU) to cooperate in the establishment of such a network.

Since that time some Societies have conveyed to us news of the progress they have achieved in organizing their own radiocommunication networks on the national level. It does indeed appear that in several countries Societies have recourse, more and more, to this means of communication whenever critical situations arise, in particular in the event of catastrophes, natural disasters or large-scale emergency relief programs.

In order to co-ordinate specific actions on the international level and to act efficiently and rapidly in case of need, the International Committee of the Red Cross (ICRC) and the League of Red Cross Societies (LRCS) had to be equipped with a radiocommunication center which could be used for direct contact with the Societies.

The Swiss telecommunication Administration has granted a license to install and operate the ICRC station in Geneva, on the basis of operation in accordance with Recommendation No. 34 of the Administrative Radio Conference, Geneva, 1959.

During a crisis in 1962, the ICRC, which was confronted with new and difficult tasks, decided to establish and operate a radio-communication station at its headquarters. Since the end of 1963 this station has been operational ; it is staffed by experienced and fully qualified professionals.

The installation and operation by the ICRC of a field hospital in the heart of the Yemen desert, which for almost a year has cared for about 16,000 wounded and sick, have clearly shown how essential direct radiocommunications are between the scene of action, the supply centers, the delegations, and the headquarters of the ICRC.

Since December 1963, the ICRC's mobile radio units at Uqhd and Jeddah and its station in Geneva have been exchanging daily a large number of communications. All those who have participated in this relief action consider that the rapid and dependable communications made possible by the emergency network set up by the ICRC have largely contributed towards its efficiency.

It is now an established principle that any important international action undertaken by the Red Cross should rely in particular on direct radiocommunications as the only means of co-ordinating dispatch of relief teams to wherever they are required and of giving them constant support.

Under the terms of the license the ICRC is authorized to handle all Red Cross emergency messages whenever the Red Cross is called upon to take action in the event of disaster, catastrophe or in any similar emergency, and when the public telecommunications network experiences difficulties in handling the traffic due to overload, damages, interruptions or lack of direct circuits to the place of the event.

The ICRC will handle the LRCS communications whenever the latter coordinates actions on behalf of the Societies. At the moment the two international institutions of the Red Cross are completing technical arrangements concerning the procedure to be adopted for relaying communications to and from the LRCS.

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The International Committee of the Red Cross has been authorized to operate its Geneva Radio Station for the purposes set forth. The main technical characteristics of this station are as follows :

<i>Call sign :</i>	<i>HBC 88</i>
<i>Location :</i>	<i>ICRC, 7, avenue de la Paix, Geneva</i>
<i>Class of transmission :</i>	<i>3A3A 0,1A1</i>
<i>Power delivered to the antenna (peak envelope power) :</i>	<i>800 watts</i>
<i>Assigned frequencies :</i>	<i>3 801.5 kc/s</i>
	<i>6 998.5 kc/s</i>
	<i>13 998.5 kc/s</i>
	<i>20 998.5 kc/s</i>
	<i>29 701.5 kc/s</i>

*And for exceptional use, frequencies in the amateur bands :*

<i>3 500 . . . to 3 800 kc/s</i>
<i>7 000 . . . to 7 100 kc/s</i>
<i>14 000 . . . to 14 350 kc/s</i>
<i>21 000 . . . to 21 450 kc/s</i>
<i>28 000 . . . to 29 700 kc/s</i>

For the establishment of an International Red Cross emergency radiocommunication network, the normal working frequencies have been assigned to the station by the Swiss telecommunication Administration. After consultation with the ITU, the frequencies have been notified to the International Frequency Registration Board (IFRB) of the ITU for communicating with Yemen. Notification of the stations which should transmit on those same frequencies for reception at Geneva should be made through the Telecommunication Administrations in whose area the terminal transmitting stations are located. In time of emergency it is hoped that the national telecommunication Administrations will be in a position to ensure our use of these frequencies without interference.

A programme of test transmissions by which the equipment and procedures can be checked will be established. When emergen-

cies occur which require the exceptional use of additional bands, the amateur bands will be used according to the arrangements existing in the countries concerned.

The setting up of a radio station in Geneva, where both international institutions of the Red Cross have their headquarters, is a major step towards the establishment of a world-wide Red Cross emergency radiocommunication network. The ICRC and the LRCS are convinced that the National Societies will now co-operate with them to bring into being the Red Cross international radiocommunication system.

The necessary radiocommunication facilities should therefore be available to each Society, in co-operation with the national telecommunication Administration concerned, so that it may establish direct contact with the international institutions of the Red Cross and possibly with other Societies, in case of need. One or more of the following solutions might be considered by each National Society :

1. by acquiring the necessary transmitting and receiving equipment and by recruiting operating personnel. As this is the most expensive solution, it can only be considered if the expected traffic on the national emergency network is sufficient to justify the expense ;
2. by special arrangement with a competent official national institution so that the necessary radio services may be used in case of emergency ;
3. by arrangement with the national amateur radio association. Amateur radio stations which are so authorized have often handled emergency traffic and have shown an earnest desire to help the Red Cross in its humanitarian work.

Each of the three solutions outlined above has been applied successfully by various Societies in order to meet their own national radiocommunication requirements.

As regards (1) above, the National Societies are asked to approach their national telecommunication Authorities for an authorization to establish and operate a radio station. It is hoped

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that such authorization will include the use of the required normal working frequencies and permission to operate in the amateur bands, under exceptional emergency conditions. In reference to (2) and (3) above, it is believed that the necessary formalities can be made, if not already done, by the owners and operators of the radio stations. The Societies can be of great help in rendering direct support and moral guarantees to the undertaking.

In any case, it is now hoped that each Society will be able to obtain the approval of the national authorities concerned to establish a radiocommunication system under the conditions provided for by Recommendation No. 34 of the Administrative Radio Conference of 1959. The world-wide success of such a network will greatly depend on the success in obtaining the reservation for that purpose of the frequencies assigned to the Geneva station of the Red Cross international radio network.

In order to take into account the Societies' achievements in planning the emergency Red Cross International Radio Network, the ICRC and the LRCS earnestly wish to receive as soon as possible complete information on Red Cross radiocommunication facilities and arrangements in each country.

The radio service of the headquarters of the ICRC is ready to organize and co-ordinate the establishment of the emergency network on an international level. All correspondence concerning the present notice should be sent to :

Radio Service

International Committee of the Red Cross

7, avenue de la Paix

1211 Geneva, Switzerland

This Service is ready to supply National Societies with any information and assistance they may need.

The International Committee of the Red Cross and the League of Red Cross Societies would therefore be grateful if the Societies would inform the authorities concerned in their countries of the project described above.

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ANNEXE

**Recommendation No. 34**

**Relating to the Use of Radiotelegraph and Radiotelephone Links  
by Red Cross Organizations**

*The Administrative Radio Conference, Geneva, 1959, considering*

- a) that the world-wide relief work of the Red Cross Organizations is of increasing importance particularly in the event of disasters, catastrophes, etc. ;*
- b) that in such circumstances normal communication facilities are frequently overloaded, damaged or even completely interrupted ;*
- c) that it is necessary to facilitate by all possible measures the rapid intervention of the Red Cross, national and international ;*
- d) that rapid and independent contact is essential to the intervention of the National Red Cross Societies (Red Crescent, Red Lion and Sun) ;*
- e) that for international relief work it is necessary that the National Red Cross Societies involved be able to communicate with each other as well as with the International Committee of the Red Cross and the League of Red Cross Societies ;*

*recommends*

- 1. that administrations take account of the possible need of the Red Cross for rapid communication by radio when normal communication facilities are disrupted ;*
  - 2. that administrations study the possibility of assigning, for this purpose, at the upper or lower limits of the amateur bands, one or more common frequencies to stations of the Red Cross ;*
  - 3. that the next Administrative Radio Conference should consider whether any further action is necessary.*
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## EXTERNAL ACTIVITIES

### CONGO

During the course of 1964, the recrudescence of troubles in various regions of the Congo gave rise to further distress. The International Committee of the Red Cross, which had been in the country since 1960, had to consider intensifying its activity on behalf of ever more numerous victims amongst the native population as well as foreign residents. Its delegates then succeeded in achieving several notable results, such as in arranging for the evacuation of civilians as was the case in Albertville.

At the end of *August 1964*, anxious for the safety of their own nationals, belonging to about fifteen different nationalities, trapped in areas occupied by the insurgents fighting against the Léopoldville central authorities, several governments requested the ICRC to send a mission to Stanleyville, the seat of the rebellion. The ICRC accepted to attempt this undertaking. It took care, however, to stress that such a mission would be carried out in accordance with Red Cross principles and would be effected on behalf of all the victims of the events, without any political or racial discrimination.

A special delegate left Geneva on *September 4* to decide upon measures by which this action was to be accomplished. The ICRC then informed the Organization of African Unity of this step.

However, as the situation continued to deteriorate, the International Committee launched an appeal on *September 18* "to all those exercising authority in the Congo". This appeal insisted on respect being given to prisoners of war and non-combatants, on the prohibition of the taking of hostages and of bombing the civilian population.

In the morning of *September 19*, Mr. Christophe Gbenyé, head of the insurgent government, authorized the landing at Stanleyville of an ICRC aircraft carrying a group of delegates as well as medicines and other relief supplies.

The aircraft left Basle for Stanleyville on *September 22*, permission to land there being given on *September 25*<sup>1</sup>.

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<sup>1</sup> Plate.



The ICRC delegates were met on arrival at Stanleyville aerodrome by Messrs. Gbenyé and Soumialot, leaders of the insurgent government, with whom they had long negotiations. They noted that those with whom they spoke were ignorant of the provisions of the Geneva Conventions to which they did not consider themselves bound. The two insurgent leaders, however, stated that the evacuation of European residents from Albertville, had been followed by bombing. Mr. Gbenyé and Mr. Soumialot expressed their fear that a similar evacuation from Stanleyville would have the same consequences.

However, the delegation's doctors made contact with their colleagues who had remained in the town and handed them medicines, which had been brought in the aircraft for the use of the whole of the civilian population. They then drew up a list of further necessary medical relief.

Negotiations on the evacuation of civilians only ended in a promise of repatriation for certain groups on humanitarian grounds. The delegates in addition collected 800 messages written by foreign residents for their families.

Since it was not in a position to accomplish other tasks, the mission left Stanleyville on *September 26* for Bangui, then proceeded to Bujumbura (Burundi), from which communication with Stanleyville was easier.

The delegates took every opportunity of attempting to return to Stanleyville and made fresh proposals with a view to achieving even a limited number of evacuations, the principle of which had been accepted. But several of their messages to Mr. Gbenyé remained unanswered.

In this deadlock, the ICRC however decided to continue its efforts and again sought the support of the Conciliation Commission of the OAU.

However, news from Stanleyville began to deteriorate. Mr. Gbenyé's government openly threatened to execute foreign residents who would henceforth be considered as "hostages", in the event of towns being bombed by the Léopoldville forces.

Those governments which had approached the ICRC in August then in their turn made urgent representations to the President of the Conciliation Commission of the OAU, Mr. Kenyatta, for him

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to intervene himself with Mr. Gbenyé and give his support to the ICRC's efforts. The head of the government in Nairobi in fact accepted to intervene with Stanleyville.

This step at last resulted in a reply being given by Mr. Gbenyé. He gave his assurance that the lives of foreigners were not in danger and he would himself always be disposed to facilitate the activity of the Red Cross. He asked that a delegation from the OAU proceed to him to reassure themselves to that effect.

On the other hand, as a result of the ICRC's representations, the head of the Léopoldville government undertook to restrict the operations of his air forces to purely military objectives, to spare the civilian population and to respect the Geneva Conventions.

No new factors were brought to the situation at the end of October and early November. Whilst anxiety was being increasingly felt for the safety of foreign residents in Stanleyville, the ICRC made a further appeal from Geneva to Mr. Gbenyé and intervened once more with Mr. Kenyatta.

In answer, Stanleyville requested the ICRC to "ensure first of all the cessation of American and Belgian bombing" to enable the ICRC aircraft to land. Shortly afterwards Mr. Gbenyé added that all foreigners would in future be considered as "prisoners of war".

The general delegate of the ICRC in Africa then went to Nairobi where he had talks with Mr. Kenyatta and members of his council. As a result, the head of the Kenya government made a declaration on *November 12* in support of the efforts being made on behalf of foreigners at Stanleyville.

Shortly before the Belgian parachute operation, final approaches were made both to the Emperor of Abyssinia and the Secretary-General of the OAU. It was suggested to the latter that he take steps with the insurgents with a view to their accepting the immediate sending of an ICRC mission, accompanied by a delegate of the OAU and one representative of countries whose nationals were in Stanleyville.

On *November 24*, the intervention of Congolese and Belgian forces changed the situation by making that town accessible once more.

As soon as they were informed that the landing ground was practicable, the ICRC delegates left Bujumbura for Stanleyville.



ICRC relief parcels being loaded, in Basle,...

Photos Bertolf,

... into an aircraft about to fly to the Congo.





The delegate of the ICRC, Mr. Ruff (on right), accompanied by a Turkish Cypriot official about to hand over clothing...

## CYPRUS

as relief for children in a displaced persons camp near Nicosia.



The special ICRC aircraft, which carried food relief stocks and emergency medicines, landed on the morning of *November 25* while firing was still taking place in several quarters of the town. Three delegates, one of whom was a doctor, had flown in the aircraft which also carried a thousand family messages for civilians who had been separated for a long time from their relatives.

Whilst one delegate remained on the spot, the ICRC aircraft took part in the evacuation of some African and Asian nationals. It then returned to Stanleyville where a delegation was to have been installed entrusted with assisting all the victims of the events, irrespective of party.

However, the chaotic situation prevailing in that area rendered such an activity impossible. The ICRC special mission had therefore to withdraw and returned to Geneva.

The ICRC, however, remains represented in Léopoldville. It has moreover instructed its delegation to intervene with the Congolese Government in order to ensure the protection of insurgent prisoners and to visit those under detention in the capital of the Congo.

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## YEMEN

### *Uqhd Hospital*

Since the beginning of its medical programme on behalf of the victims of the civil war raging in the Yemen, the International Committee of the Red Cross has treated some 14,500 persons. Of these 9100 wounded and sick made their way by their own resources to the field hospital at Uqhd in Royalist territory in Northeast Yemen; a further 900 were admitted to the hospital; 4500 were examined and treated by the mobile medical teams in the fighting areas. We would add that 786 surgical operations have been performed at Uqhd in the complete and air-conditioned "clinobox" operating unit sent as part of the hospital equipment by the ICRC.

Five successive teams, each including thirty persons (doctors, nurses, laboratory assistants, technicians, drivers, etc.) have worked at the Uqhd hospital since November 1963. The strength of the hospital staff is at present 32, including 29 Swiss (6 doctors)

## INTERNATIONAL COMMITTEE

and 3 British (one doctor and two medical students). From autumn 1963 to the beginning of December 1964, the ICRC doctors have carried out some 45,000 consultations.

This activity of course involves considerable expense. So far the equipping and operation of the hospital have cost 2,150,000 Swiss francs. The donations received by the ICRC towards this expenditure aggregate 885,000 frs.

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### *Sanaa*

The ICRC has sent wooden legs to Sanaa with the necessary appliances for them to be fitted locally to amputated civilians.

It has also made a gift of crutches for the disabled who had made a request for them to its delegation at Sanaa.

Whilst this direct aid is being undertaken at Sanaa, the ICRC is continuing its action on behalf of Yemeni war disabled, jointly with the Red Crescent Society of the United Arab Republic. These disabled are sent to Cairo to be fitted with artificial limbs.

On November 22, Mr. A. Tschiffeli, ICRC delegate at Sanaa, welcomed a further group of Yemeni war disabled who had been in the Red Crescent hospital in Cairo. Thanks to the ICRC's financial support they were supplied with artificial limbs which they are patiently learning to use.

Of the first three groups sent by air to the orthopaedic hospital, one man has been retained for treatment. Both his thighs have been amputated and his discharge from hospital has been consequently somewhat delayed.

There are seven further disabled cases in hospital in Cairo, who will eventually be the fifth group to be repatriated.

### **CYPRUS**

Thanks to donations received from various National Red Cross Societies, the delegate of the International Committee of the Red Cross in Cyprus made local purchases of considerable amounts of children's clothing. These relief supplies were distributed in December to the displaced families of Kokkina and Hamid Mandres<sup>1</sup>.

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<sup>1</sup> Plate.

These refugees, who are at present living in caves and under canvas, are suffering considerably from the recent rain and cold weather.

The Cypriot Government has granted exemption from customs duty on foodstuffs sent by the Turkish Red Crescent only as an exceptional measure. This exemption does not therefore extend to other relief consignments in kind. Consequently the ICRC considers that at present only cash donations, by which the necessary relief supplies can be purchased locally, will enable it to bring rapid and effective aid to the victims of the events.

In order to meet the urgent needs arising from the approach of winter, the British and American Governments have made available 400 tents to the ICRC delegate in Cyprus, Mr. Jacques Ruff, for the benefit of displaced persons on the island. Part of this equipment, the total value of which is about 300,000 Sw. frs. has been distributed immediately. The rest has now arrived in Cyprus, imported duty free, thanks to a special concession granted by the Cypriot Government.

The ICRC delegate has been directed to organize the distribution of relief supplies to the families which are in the greatest need ; they are concentrated mainly in the villages of Hamid Mandres, near Nicosia, Kokkina and Paramali, Northeast of Limassol. Mr. Ruff is assisted by the UN contingent which help in the storage, transport and erection of the tents.

## LAOS

Dr. Jürg Baer, doctor delegate of the ICRC, is continuing the relief action on behalf of the victims of the events in Laos, undertaken as a result of the appeal launched last June by the League of Red Cross Societies, in conjunction with the Laotian Red Cross and the International Committee of the Red Cross, and of which the *International Review* has already made mention.

Basing himself on Thakhek, where the delegate saw the Northern Reception Centre of the Laotian Red Cross he visited, between November 9 and 12, seven villages, one of which was in the jungle where displaced families were living in cabins built on stakes.

He made various distributions of relief, especially of soap, milk, rice, matting, mosquito nets and cloth to 2818 refugees.

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At the Thakhek hospital, whose chief doctor Dr. Daovone is President of the provincial Red Cross, he handed over multivitamins, quinine, tins of condensed milk and soap.

Multivitamins proved to be of considerable assistance, as there is a great deficiency of vitamins B (beriberi), A (hemeralopia) and C (scurvy).

## INDONESIA

Mr. André Durand, general delegate for Asia, arrived in Djakarta on November 28 on a fortnight's visit to the Indonesian Red Cross with which he discussed humanitarian problems of common interest.

He then went to Bangkok, Thailand, thence to Kuala Lumpur where he met the authorities and the leaders of the Red Cross of the Federation of Malaya.

## THE BALKANS

Mr. H. G. Beckh, ICRC delegate, has recently completed a mission in Rumania and Bulgaria. His return journey to Geneva having included Yugoslavia and Austria, he was thus able to visit the National Red Cross Societies of those four countries and to have talks with members of their respective Central Committees.

He discussed various matters connected with the reuniting of families and the Geneva Conventions. In Belgrade he also examined certain aspects of relief for the homeless as a result of the recent floods.

In Bucharest, Mr. Beckh spoke with Professor Gregor Geamanu, Secretary of the State Council of the Rumanian People's Republic and in Sofia with Mr. Atanas Voynov, First Deputy Minister of Justice.

The delegate of the ICRC was given permission to visit prisoners sentenced for political reasons in the Stara Zagora prison in Bulgaria, where he was able to talk freely alone with 10 detainees of his own choosing, the Bulgarian authorities and Red Cross having given him every facility for this visit. The delegate was also able to see what measures were being taken for the maintenance of ties between the detainees and their families.



## *IN GENEVA*

### **VICE-PRESIDENCY OF THE ICRC**

Mr. Hans BACHMANN will remain Vice-President of the International Committee in 1965, whilst Mr. Jacques FREYMOND has been appointed Vice-President for 1965 and 1966.

### **PRESIDENTIAL COUNCIL**

The International Committee of the Red Cross has constituted its Presidential Council for 1965 as follows : President : Mr. Samuel A. GONARD ; Vice-Presidents : Mr. Hans BACHMANN and Mr. Jacques FREYMOND ; Members : Mr. Martin BODMER, Mr. Léopold BOISSIER, Mr. Guillaume BORDIER and Mr. Frédéric SIORDET.

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### **Delegates at the Disposal of the ICRC**

The large-scale actions which the International Committee of the Red Cross undertakes in conflicts have always raised the difficult problem of recruitment. Under pressure as a result of unexpected situations, these have necessitated the immediate but temporary intervention of personnel sometimes very numerous and experienced in dealing with special and delicate tasks. Now, it is obviously impossible for the ICRC to retain large numbers of delegates permanently in its service who would remain inactive in periods of calm.

How, under these conditions, can a rapid collection be made of personnel with the necessary experience for such missions ? This problem is by way of being solved, thanks to a new body which was formed two years ago by the ICRC at the instigation of its present President, Mr. Samuel A. Gonard. This is known as the "Groupe pour missions internationales (GMI)", a sort of reserve for delegates. Members of this group, under the direction of Mr. René de Watteville, are recruited from university circles, the medical profession and public and private undertakings. They place themselves at the disposal of the ICRC for a period of two years and are

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prepared to carry out a mission for a period not exceeding six weeks.

A knowledge of languages and experience of travel are not the only requirements. No branch of instruction which can be made use of in the field has been overlooked. Amongst the members of the GMI one can in fact find, distributed over various sections, not only doctors and lawyers, but also specialists in most varied branches, such as transportation, administration, mechanical, wireless etc. . . Courses of instruction which include numerous practical exercises take place in Geneva.

Several delegates who have come from the GMI have already given much valued help to the ICRC's work in Algeria, Cyprus and the Congo.

### **The Arab League welcomes the President of the ICRC**

On November 24, 1964, the delegation of the Arab League in Geneva gave a reception at the Arabic Information and Cultural Centre in honour of Mr. Samuel A. Gonard, the new President of the International Committee of the Red Cross. Several members and some of the ICRC's directing staff were invited, including Mr. Léopold Boissier, former President, Mr. Martin Bodmer, Vice-President, Mr. Frédéric Siordet and Mr. Max Petitpierre, members. On the Arab side, most of the chiefs of diplomatic missions accredited in Switzerland were present.

The permanent delegate of the Arab League, H. E. Moukhtar El-Wakil, Minister, delivered an address to the President of the ICRC, in which he paid glowing tribute to the work of the founder institution of the Red Cross. Some of the main passages of this speech were as follows :

*The past is a guarantee for the future. The International Committee of the Red Cross has behind it a past rich with humanitarian action in which the Arab world holds high place. Your Committee, under the Presidency of your illustrious predecessor, Mr. Léopold Boissier, intervened unceasingly and in the most effective manner on behalf of the wounded and the civilian population who knew suffering in the Arab countries. From 1948, the ICRC dispensed aid during the Palestine conflict, sending relief and medical supplies, setting up hospitals. This sequence of devoted action remains moreover strong in*

*the memory of those who have read the book by Mr. Jacques de Reynier, delegate of the ICRC, entitled " A Jerusalem, un drapeau flottait sur la ligne de feu ". There was then the Suez affair in 1956, to be followed a few years later by the Algerian struggle for independence. We will never forget the positions then adopted by the ICRC, its interventions, its courageous enquiries and the lengthy representations it took to bring some alleviation to the victims of the war. More recently, the International Committee accomplished its benevolent action at Bizerta and in the Yemen. We are, moreover, all delighted that since early in November an agreement has put an end to fighting between Yemenis...*

*... The flag of the red cross on a white ground, the emblem of humanitarian action, does it not fly in the service of peace in the world? Its colours shed their rays over all countries and give an answer to those who no longer wish to have experience of the tragic suffering engendered by most cruel conflicts.*

*The Arab world also wishes to tread the path which the Red Cross has taken for the good of mankind. Mr. President, the ideal animating your institution has been adopted by our people. We will therefore work with all our strength and wholeheartedly beside you to contribute to that peace to which we will henceforth aim with a common and brotherly purpose.*

Mr. S. A. Gonard then spoke, extracts of his speech being as follows :

*You have been so good as to mention the various humanitarian missions which our institution has had the opportunity of accomplishing in the past few years on Arab soil. Certainly, we feel some satisfaction at the thought of having been able to alleviate a certain amount of suffering brought on by the tragic events of which the Arab countries have been the theatre. Let me also tell you, however, that for the ICRC and its delegates, these missions have not only been occasions of giving aid, but also of learning...*

*I would make a point of stressing the typical chivalrous spirit of the best Arab traditions, since the Red Cross, for its part, means to conform to these. It seeks to cultivate, to arouse these qualities of generosity, devotion and courage which have been the characteristics of chivalry in its finest hours. Some enthusiasts have even gone as far as saying that it is the chivalry of modern times.*

## INTERNATIONAL COMMITTEE

*In the Middle Ages, the Arab civilization had reached a degree of learning and mastery in the field of medicine which even today is a cause of admiration. And if, in that age, the contacts which the West had with that more civilized Arab culture had the fortunate effect of tempering the too violent habits of our ancestors, one great figure in Arabic history still stands out today as an example to the Red Cross movement, that of Saladin, the illustrious Sultan who treated his enemies with a generosity which made such a strong impression on the Crusaders.*

*Arab history also supplies another example of a virtue regarded by the Red Cross as cardinal, that of toleration which implies respect for individuals and their convictions.*

*In fact, at a time when, moreover, so many men did not hesitate to massacre each other because they disagreed on the best way of worshipping God in Moslem Spain, the great monotheistic religions, such as Islam and Christianity, lived together in mutual esteem.*

*Thus, in this admirable cradle of civilization, the Arabs, ten centuries ago, put into practice the ideal of mutual respect which was to be that of the great humanitarian movements of the modern age, in particular that of the Red Cross movement.*

## At the Central Tracing Agency

**The vicissitudes of three sisters separated by the war.** — In May 1962, Mrs. Berta B., a German who married an Englishman after the war and went to live in England, appealed to the International Committee of the Red Cross to attempt to trace her sisters, Natalia and Olga. Their parents had been members of a German community in Byelorussia and they had died when the girls were very young.

The community was sent to Siberia in 1940, but Berta and her younger sisters managed to escape on the way and returned alone by their own resources to their former home.

They were sent to East Prussia and Poland during the occupation by the German army. At the time of the armistice, Berta was in Federal Germany and had lost all touch with her sisters.

Thanks to the persevering research of the ICRC, with the help of the Soviet Red Cross, Natalia was traced in the USSR in 1963.

Fortunately, she knew Olga's address in Siberia and this enabled the three sisters to contact one another.

Mrs. Berta B. has just written the ICRC that she recently visited her sisters in the USSR. The meeting was in Kiev, where Natalia was living. Olga did not shrink from a voyage of five days and nights to keep this touching rendez-vous.

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**A mother finds again the son she thought dead.**—In 1944, Günter B. was only 8 years old when he was suddenly parted from his mother and sister who had to flee from East Prussia.

Later, when he had become an adult and was known by a Russian name, he made several efforts to trace his mother and sister but to no avail. His only clear childhood memories were the Christian names of his mother and sister and the place where the family lived before their exile.

His enquiries reached the ICRC through the intermediary of the Alliance of Red Cross and Red Crescent Societies of the USSR. Its investigations enabled it to establish the fact that Mrs. B. was living in Federal Germany and was seeking her son. He had indeed been officially reported "missing" in 1950 and, in 1960, was officially declared dead. Just before Christmas, Mrs. B. learned that her son is still alive.

**Found after twenty years.**—In 1944 a young German boy living in Czechoslovakia had fallen ill and had to be sent to hospital. He was still there, when, the following year, his mother and five brothers and sisters were expelled from Slovakia. Since then the family lost all trace of the child left behind.

It appears that the young boy had been evacuated, together with other German children, to a camp in Moravia, but had got lost on the way. He was found abandoned, alone on a station platform with a ticket round his neck giving his name and age: Josi Strone, 6 years old. A Czech policeman gave him into the care of a woman dentist, but as she in turn had to return to Germany, she left the boy in the hands of the authorities which kept him,

## INTERNATIONAL COMMITTEE

thinking that he might be a child connected with Lidice. He was then placed and brought up in a State home.

In August 1963 the German Red Cross in Hamburg, drew the attention of the ICRC's Central Tracing Agency to the case of Joseph Strone or Stroner.

An enquiry was immediately opened and thanks to a photograph of the child, sent to the Czechoslovak Red Cross, that organization discovered the young man's present address, who had in the meanwhile taken the name of his adopted mother.

His own mother, his brothers and sisters have now had the joy of having news of him at last after twenty years.

### New Year Message

*The message of Mr. S. A. Gonard, President of the ICRC, was this year recorded by the ICRC Broadcasting and Television Service and sent to 127 countries in all the five continents. It was recorded in six languages and the French or English versions were sent to countries speaking other languages so that each broadcasting organization could make a translation. The message is as follows :*

During the year which has elapsed, the Red Cross has added a series of actions of aid to the list of those which it has accomplished over the past century. To mention but one undertaking, I would recall that throughout the year our flag has flown in the desert in the Yemen on a completely equipped field hospital, which has unceasingly cared for all victims of the fighting.

The year 1964 also possesses special significance, since it marked the centenary of the first Geneva Convention. This was indeed to be the basis of all humanitarian law aimed at safeguarding the victims of armed conflicts. It is not possible to estimate how many thousands, how many millions of people the Conventions have snatched from death.

The International Committee of the Red Cross is pleased to see that the movement of fellowship which emanated from Geneva has wide-spread effect, since more than a hundred States, that is to say nearly the whole world, have acceded to the Geneva Conventions of 1949 and that Henry Dunant's ideal everywhere arouses fresh enthusiasm.

However, since our institution is constantly called upon to intervene in conflicts and troubles which have continued ever since the end of the world war, it knows how fragile are the achievements which have been made over suffering. It is also fully aware of the grave perils which continue to threaten the world.

On the threshold of the New Year, may I appeal to all men and women of goodwill by their understanding to support the work of the Red Cross in spite of present antagonisms, so that their sympathy may help in further vanquishing suffering and strengthening the confidence of mankind in its future.

### **Testimonies of recognition**

For some years past the International Committee of the Red Cross has made a point of marking twenty years of service by members of its staff. A ceremony took place on December 17, 1964 at which several members of the ICRC were present. Mr. S. A. Gonard expressed the gratitude of the institution of which he is President to the following : Miss A. Besson, Mrs. D. Braun, Mrs. M. Dumur, Mrs. E. Huguenin, Mrs. S. Kallenbach, Mr. R. Lafond, Mr. A. Perret, Mr. J. Santandréa, Mrs. M. Schmauss, Miss S. Schumacher, Mr. W. Uhlig, and Mr. M. Rouge

Mr. Gonard praised their loyalty to the work of the Red Cross and presented to each one a silver salver individually inscribed by name. Then Miss Besson, on behalf of her colleagues thanked the ICRC. " Mr. President ", she said, " you have recalled the nature of our various activities here and this general survey brought us back to the time, now already remote, when the war had not yet ended, when we were part of a veritable army of colleagues distributed in different parts of the town and even in various towns in Switzerland, as is demonstrated by the presence here of Mrs. Huguenin, then in charge of the Zürich auxiliary section . . . It would be useless to seek the traces of twenty years of activity on our faces, since they are to be found in our hearts, in our determination to give ever more and better service. We want to give our experience daily to serving the ICRC, a modest contribution to the immense task it accomplishes on all fronts."

## IN THE RED CROSS WORLD

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### **The Testimony of Youth . . .**

*Youth's Contribution to the Red Cross* was the subject of an international essay competition organized by the Yugoslav Red Cross in 1963 on the occasion of our movement's centenary. It was open to young people between the ages of 15 and 20. The Society received 188 entries from twenty countries. All were carefully examined by the jury, which chose the twelve best. These were passed on to the *Junior Red Cross* section of the League, which brought them to our attention.

Six competitors earned the best award offered by the Yugoslav Red Cross ; a three week holiday in Yugoslavia. The other six were awarded objects or publications describing the work of youth and the Red Cross in Yugoslavia.

We believe our readers will be interested in the short extracts and paraphrases of the entries which we give below in order to bring out the main ideas which seem to have been the source of inspiration for these young authors. In this way can be observed how earnestly they are imbued with a spirit of their responsibility in the field of humanitarian duty.

### **A Sense of Civic Responsibility . . .**

*John Clement Easmon, Ghana.*—In my country, school children carry out Red Cross activities everywhere, doing practical work even in isolated communities where the people are usually ignorant about hygiene. In villages, youths take upon themselves the responsibility of nursing small boys and girls who are poor and cannot pay to go to hospital. The life of the Red Cross depends on youth because it is youth with its vitality which supports the society. Our work covers



a wide field as, in our country, youths carry out tasks which are almost " medical ".

*Sunanda Roy, India.*—It is in these villages (of India) that we have to show our mettle in carrying out the aims of our Red Cross Society . . . The introduction of the Junior Red Cross groups in rural schools has brought about a marked improvement in the school-life and, indirectly, to a certain extent, in the life of the neighbouring community. Participation in health propaganda drives and slum-clearance weeks has also formed part of the Red Cross youth activities in the rural areas. When natural disasters occur, disciplined and enthusiastic Red Cross youths go into disaster-affected areas—at times at great danger to themselves—and help in the distribution of medicines, food and clothing.

*Getsie Manikam, India.*—All youth, by active contribution, should manifest its interest in this essentially humanitarian task of helping the sick and the needy. This would automatically tend to create sound bonds of fellowship among school-children . . . Young people in good health can donate their blood to save the lives of casualties.

*Augusta Philomena Omamov, Nigeria.*—In the same way as an ocean can gradually be made by drops of water, the little odd jobs which on the surface appear very trivial contribute immensely to the continued existence of the Red Cross Society and since it is only the young who can be called at a moment's notice and who can afford the time required for such jobs, their importance can never be over-emphasized.

Looking back on the above facts, it will readily be accepted by everyone that in view of youth's natural active interest and enthusiasm and since much of the practical work which is the backbone of the Red Cross Society is done by youths, their contribution to the Society is considerable. Without youth, the National Society would be seriously weakened.

*Getsie Manikam, India.*—Young people are of enormous help to the refugees. They take part in relief work and they contribute

towards Red Cross development, peace, prosperity, friendship and goodwill among the nations.

### **The Struggle against Suffering . . .**

*Grazina Kozak, Poland.*—Our school has several medical teams ; my own has twelve members. . . . We carry out various duties, in accordance with the medical team training programme. We hope to undertake important tasks in order that our work in the Polish Red Cross shall be even more useful.

The author goes on to relate how their wish was fulfilled during an excursion. They came upon a hospital for children suffering from poliomyelitis and they were allowed to bring comfort to the patients by sharing in their games. Later they were able to show their consideration for the inmates of a home for the aged ; theirs was the joy which comes of having accomplished something worthwhile with the conviction of having acted in the true Red Cross spirit.

### **The Future . . .**

*Sunanda Roy, India.*—The greatest and perhaps most valuable contribution is yet to be given : help to our nation, protecting it by giving it our practical support in humanitarian action. We have to strengthen the services offered by our Society by volunteering to go to the forward areas and man the Red Cross hospitals, organize and operate ambulance services. . . . In return, the Red Cross and the Nation can give us, the youths of today, opportunity and help to “ become the citizens and the leaders of tomorrow ”.

*John Clement Easmon, Ghana.*—As youths we should be prepared at any time to give help to other countries which suffer from famine, earthquake, flood disaster, epidemics and so on. It is essential that we youths in Africa should encourage other people to familiarize themselves with much humanitarian work since it plays a vital rôle, especially in breaking down the barriers of illiteracy and misunderstanding.

**On a world scale . . .**

*Hilary Whitehouse, Great Britain.*—One of the major objectives we must strive to attain : to link together all the children of all countries of the world in a great chain of human sympathy . . .

*Getsie Manikam, India.*—Friendship on a world scale has always been cultivated by youth. Children of various countries communicate with each other, which enables them to learn about other peoples and to understand them.

*John Clement Easmon, Ghana.*—Youths should try their best to help build international goodwill by writing letters and describing their respective customs in their countries. This, I believe, will act as a benevolent intermediary between youths in Red Cross Societies even in time of war. Finally, all would be induced to think of further means by which Red Cross activities can be extended throughout the world for the betterment of mankind.

## MISCELLANEOUS

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### INTERNATIONAL VOLUNTARY SERVICE<sup>1</sup>

*A seminar on international voluntary service* was held in Strasbourg, France, from 26 to 30 October, with participants from some 30 European organisations and a number of international organisations and others. The Seminar was a continuation of a similar meeting held in July 1963. The basic work was done through groups which met to consider the following subjects :

—liaison with developing countries-reciprocity ; liaison between sending organisations-exchange of information-publicity and public relations ; relationships between governmental and non-governmental organisations ; selection of volunteers ; general training for volunteers-language teaching ; welfare—technical information for volunteers—transport ; teamwork in community development.

Reports from all these working groups were presented to the full Seminar and will be available for those interested in the Seminar report which will be published with the cooperation of the *Council of Europe*, which hosted the meeting.

The Seminar adopted three resolutions of interest to all non-governmental organisations, and the full texts are given below. It may be noted that much stress was laid on improving cooperation in the interests of voluntary service, and that this requires developed liaison between voluntary organisations on the one hand, governments and governmental agencies on the other hand, and also between these different types of bodies.

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<sup>1</sup> *ICVA News*, International Council of Voluntary Agencies, Geneva, No. 14, November-December.

## Resolutions

“ The Seminar on International Voluntary Service,

*encouraged* by Resolution No. 849 of the 36th Session of ECOSOC and by the expressed wish of the United Nations family to use volunteers more and in the hope that this wish will be fulfilled ;

*believing* there will be a need for further seminars organised on a world-wide basis ;

*records* that it would welcome a United Nations initiative in promoting such a seminar within the next three years, but failing this requests the Co-ordination Committee for International Voluntary Workcamps, in consultation with the International Council of Voluntary Agencies, to convene one.”

Finally, the members of the Seminar are asked to encourage their organisations to pledge their support to such future seminars.

“ The non-governmental organisations involved in international voluntary service reiterate their concern for developing world co-operation in the interests of promoting such service. Such world co-operation is understood in no way to exclude regional and national co-operation towards the same purposes.

To promote world co-operation, the non-governmental organisations here represented wish to see the maximum use made of the facilities of existing international liaison agencies.

All non-governmental organisations involved in voluntary service are strongly encouraged to support and make possible the extension of the existing international liaison facilities.

The non-governmental organisations specifically note with appreciation the work of the Co-ordination Committee for International Voluntary Workcamps in the sphere of long-term voluntary service, and request the Co-ordination Committee to extend its practical services in this sphere.

The non-governmental organisations equally note with appreciation the opportunities available through the International Council of Voluntary Agencies for broad co-operation on all matters of concern to non-governmental organisations. The non-governmental organisations would welcome any initiative from ICVA and the

## MISCELLANEOUS

Co-ordination Committee which would bring about the most effective utilisation of their resources."

" The Seminar on International Voluntary Service,

*Aware* of the need for contact, co-operation and co-ordination between organisations engaging in voluntary work for development,

*aware* that this contact will be most fruitful in a *world forum* where developing countries are equal partners with others,

*expresses* the hope that the United Nations will take the initiative in working out a system of co-operation capable of laying the foundation for the major effort which we all aspire to make, namely that of offering voluntary service in the cause of a *civilisation united on a world basis*."

Lastly, the Seminar noted suggestions put forward by certain of the participating organisations based in Europe to create a technical liaison service concerned with problems of selection, training, social security, transport, etc. A number of European-based organisations met separately to consider the establishment of such liaison.

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## BOOKS AND REVIEWS

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DER RUF VON CASTIGLIONE<sup>1</sup>

*by*

WERNER LEGÈRE

The author has not set himself the task of presenting a bibliography of Henry Dunant, but that of showing how one of the fiercest battles of the XIXth Century had such unexpected and world-wide repercussions. The loudest cry was not heard on the battle-field nor from amongst the victorious troops, but in the Chiesa Maggiore of Castiglione. It came from that church where the words "tutti fratelli" were the echo by the town's inhabitants of Dunant's innermost feelings, thus bringing fresh hope to mankind. The "appeal of Castiglione" has thus spread to the five continents after each successive war.

One should, however, mention others besides Henry Dunant who undertook the rôle of "voluntary aids", such as Father Lorenzo Barzizza, who gave such an example of active selflessness.

Werner Legère then describes the misfortunes of Dunant's life leading to misery and loneliness before the bestowal of belated honours. Two chapters in his account are however devoted to Clara Barton and her rôle in the Red Cross movement and he describes her meeting, in Geneva, with the members of the International Committee of the Red Cross on her visit to Switzerland to recover her health after the rigours of the War of Secession. Indeed the accession of the United States to the Geneva Convention and their attachment to the international humanitarian work are due to this exceptional woman. The appeal launched at Castiglione made a singular impression on her and decided her to found a strong Red Cross Society which would become ever more effective. She was in fact to become its first President in 1881.

In conclusion, the author exhorts men to listen to that appeal from the Lombard plain, giving promise of a better world.

*M.I.*

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<sup>1</sup> Evangelische Verlaganstalt, Berlin 228 p., 1964, 4th edition.

EL HOSPITAL MILITAR ESPAÑOL DE MALINAS<sup>1</sup>

*by*

D.M. PARRILLA HERMIDA

Medical assistance to military wounded and sick in armies in the field has been known for centuries in Spain. Already in 600 A.D. there was at Merida "a hospital for travellers" where the sick of all sorts and conditions were cared for, "whether slaves or free men, Christians or Jews".

The constant warring in the Middle Ages made very clear the necessity of helping the wounded and the sick of the armies. Under the Catholic Kings, mobile hospitals were organized and even outside Spain an army medical service was founded. One monument to this is the Spanish Military Hospital at Malines which was established in 1585.

This hospital is the subject of a recent book in which Colonel (Doctor) Miguel Parrilla Hermida describes equipment, organization, rules of hygiene, medical inspection and medical staff regulations in that hospital. The most important part of the book is that in which the exact text of the original "Regulations of the Royal Army Hospital in the Netherlands" is reproduced. The document itself is preserved in the Belgian Royal Library. These regulations were valid in the 16th and 17th centuries and the primary attribute of the book is its historical interest.

*J. F.*

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<sup>1</sup> Madrid, 1964, 254 pp.



# EXTRACT FROM THE STATUTES OF THE INTERNATIONAL COMMITTEE OF THE RED CROSS

(AGREED AND AMENDED ON SEPTEMBER 25, 1952)

ART. 1. — The International Committee of the Red Cross (ICRC), founded in Geneva in 1863 and formally recognized in the Geneva Conventions and by International Conferences of the Red Cross, shall be an independent organization having its own Statutes.

It shall be a constituent part of the International Red Cross.<sup>1</sup>

ART. 2. — As an association governed by Articles 60 and following of the Swiss Civil Code, the ICRC shall have legal personality.

ART. 3. — The headquarters of the ICRC shall be in Geneva.

Its emblem shall be a red cross on a white ground. Its motto shall be "Inter arma caritas".

ART. 4. — The special rôle of the ICRC shall be :

- (a) to maintain the fundamental and permanent principles of the Red Cross, namely : impartiality, action independent of any racial, political, religious or economic considerations, the universality of the Red Cross and the equality of the National Red Cross Societies ;
- (b) to recognize any newly established or reconstituted National Red Cross Society which fulfils the conditions for recognition in force, and to notify other National Societies of such recognition ;

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<sup>1</sup> The International Red Cross comprises the National Red Cross Societies, the International Committee of the Red Cross and the League of Red Cross Societies. The term " National Red Cross Societies " includes the Red Crescent Societies and the Red Lion and Sun Society.

- (c) to undertake the tasks incumbent on it under the Geneva Conventions, to work for the faithful application of these Conventions and to take cognizance of any complaints regarding alleged breaches of the humanitarian Conventions ;
- (d) to take action in its capacity as a neutral institution, especially in case of war, civil war or internal strife ; to endeavour to ensure at all times that the military and civilian victims of such conflicts and of their direct results receive protection and assistance, and to serve, in humanitarian matters, as an intermediary between the parties ;
- (e) to contribute, in view of such conflicts, to the preparation and development of medical personnel and medical equipment, in co-operation with the Red Cross organizations, the medical services of the armed forces, and other competent authorities ;
- (f) to work for the continual improvement of humanitarian international law and for the better understanding and diffusion of the Geneva Conventions and to prepare for their possible extension ;
- (g) to accept the mandates entrusted to it by the International Conferences of the Red Cross.

The ICRC may also take any humanitarian initiative which comes within its rôle as a specifically neutral and independent institution and consider any questions requiring examination by such an institution.

ART. 6 (first paragraph). — The ICRC shall co-opt its members from among Swiss citizens. The number of members may not exceed twenty-five.

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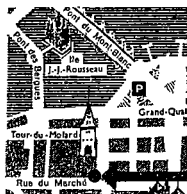
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## ADDRESSES OF CENTRAL COMMITTEES

- AFGHANISTAN — Afghan Red Crescent, *Kabul*.
- ALBANIA — Albanian Red Cross, 35, Kruga Barrikadavet, *Tirana*.
- ALGERIA — Central Committee of the Algerian Red Crescent Society, 8 bis, rue Henry-Dunant, *Algiers*.
- ARGENTINE — Argentine Red Cross, H. Yrigoyen 2068, *Buenos Aires*.
- AUSTRALIA — Australian Red Cross, 122-128 Flinders Street, *Melbourne, C. 1*.
- AUSTRIA — Austrian Red Cross, 3 Gusshausstrasse, *Vienna IV*.
- BELGIUM — Belgian Red Cross, 98, Chaussée de Vleurgat, *Brussels 5*.
- BOLIVIA — Bolivian Red Cross, Avenida Simon-Bolivar, 1515 (Casilla 741), *La Paz*.
- BRAZIL — Brazilian Red Cross, Praça da Cruz Vermelha 10-12, *Rio de Janeiro*.
- BULGARIA — Bulgarian Red Cross, 1, Boul. S.S. Biruzov, *Sofia*.
- BURMA — Burma Red Cross, 42, Strand Road, Red Cross Building, *Rangoon*.
- BURUNDI — Red Cross Society of Burundi, P.O. Box 1037, *Usumbura*.
- CAMBODIA — Cambodian Red Cross, 17 R Ruelle Preak Bat Trasak Paem, P.O.B. 94, *Phnom-Penh*.
- CAMEROON — Central Committee of the Cameroon Red Cross Society, rue Henry-Dunant, P.O.B. 631, *Yaoundé*.
- CANADA — Canadian Red Cross, 95 Wellesley Street East, *Toronto 5*.
- CEYLON — Ceylon Red Cross, 106 Dharma-pala Mawatte, *Colombo VII*.
- CHILE — Chilean Red Cross, Avenida Santa Maria 0150, Casilla 246 V., *Santiago de Chile*.
- CHINA — Red Cross Society of China, 22, Kanmien Hutung, *Peking, E*.
- COLOMBIA — Colombian Red Cross, Carrera 7a, 34-65 Apartado nacional 11-10, *Bogota*.
- CONGO — Red Cross of the Congo, 24, avenue Valcke, P.O. Box 1712, *Léopoldville*.
- COSTA RICA — Costa Rican Red Cross, Calle 5a Sur, Apartado 1025, *San José*.
- CUBA — Cuban Red Cross, Ignacio Agramonte 461, *Havana*.
- CZECHOSLOVAKIA — Czechoslovak Red Cross, Thunovska 18, *Prague I*.
- DAHOMY — Red Cross Society of Dahomey, P.O. Box 1, *Porto-Novo*.
- DENMARK — Danish Red Cross, Platanvej 22, *Copenhagen V*.
- DOMINICAN REPUBLIC — Dominican Red Cross, Calle Galvan 24, Apartado 1293 *San Domingo*.
- ECUADOR — Ecuadorean Red Cross, Avenida Colombia y Elizalde 118, *Quito*.
- ETHIOPIA — Ethiopian Red Cross, Red Cross Road No. 1, P. O. Box 195, *Addis Ababa*.
- FINLAND — Finnish Red Cross, Tehtaankatu I A, *Helsinki*.
- FRANCE — French Red Cross, 17, rue Quentin-Bauchart, *Paris (8\*)*.
- GERMANY (Dem. Republic) — German Red Cross in the German Democratic Republic, Kaitzerstrasse 2, *Dresden A. 1*.
- GERMANY (Federal Republic) — German Red Cross in the Federal Republic of Germany, Friedrich-Ebert-Allee 71, 5300 *Bonn 1*, Postfach (D.B.R.).
- GHANA — Ghana Red Cross, P.O. Box 835, *Accra*.
- GREAT BRITAIN — British Red Cross, 14 Grosvenor Crescent, *London, S.W.1*.
- GREECE — Hellenic Red Cross, rue Lycavittou 1 *Athens 135*.
- GUATEMALA — Guatemalan Red Cross, 3.<sup>a</sup> Calle 8-40 zona 1, *Guatemala C.A.*.
- HAITI — Haiti Red Cross, rue Férou, *Port-au-Prince*.
- HONDURAS — Honduran Red Cross, Calle Henry Dunant, *Tegucigalpa*.
- HUNGARY — Hungarian Red Cross, Arany Janos utca 31, *Budapest V*.
- ICELAND — Icelandic Red Cross, Ölduggøtu 4, *Reykjavik*, Post Box 872.
- INDIA — Indian Red Cross, 1 Red Cross Road, *New Delhi 1*.
- INDONESIA — Indonesian Red Cross, Tanah Abang Barat 66, P.O. Box 2009, *Djakarta*.
- IRAN — Iranian Red Lion and Sun Society Avenue Ark, *Teheran*.
- IRAQ — Iraqi Red Crescent, *Baghdad*.
- IRELAND — Irish Red Cross, 25 Westland Row, *Dublin*.
- ITALY — Italian Red Cross, 12, via Toscana, *Rome*.
- IVORY COAST — Ivory Coast Red Cross Society, B.P. 1244, *Abidjan*.
- JAMAICA — Jamaica Red Cross Society, 76 Arnold Road, *Kingston 5*.
- JAPAN — Japanese Red Cross, 5 Shiba Park, Minato-Ku, *Tokyo*.
- JORDAN — Jordan Red Crescent, P.O. Box 1337, *Amman*.
- KOREA (Democratic Republic) — Red Cross Society of the Democratic People's Republic of Korea, *Pyongyang*.
- KOREA (Republic) — The Republic of Korea National Red Cross, 32-3 Ka Nam San-Dong, *Seoul*.

## ADDRESSES OF CENTRAL COMMITTEES

- LAOS — Laotian Red Cross, *Vientiane*.
- LEBANON — Lebanese Red Cross, rue Général Spears, *Beirut*.
- LIBERIA — Liberian National Red Cross, Camp Johnson Road, *Monrovia*.
- LIBYA — Libyan Red Crescent, Berka Omar Mukhtar Street, P.O. Box 541, *Benghazi*.
- LIECHTENSTEIN — Liechtenstein Red Cross, *Vaduz*.
- LUXEMBURG — Luxemburg Red Cross, Parc de la Ville, *Luxemburg*.
- MADAGASCAR — Red Cross Society of Madagascar, rue Clemenceau, P.O. Box 1168, *Tananarive*.
- MALAYA — Red Cross Society of the Federation of Malaya, Jalan Belfield 519, *Kuala Lumpur*.
- MEXICO — Mexican Red Cross, Sinaloa 20, 4<sup>o</sup> piso, *Mexico 7, D.F.*
- MONACO — Red Cross of Monaco, 27, Boul. de Suisse, *Monte-Carlo*.
- MONGOLIA — Red Cross Society of the Mongolian People's Republic, Central Post Office, Post Box 537, *Ulan-Bator*.
- MOROCCO — Moroccan Red Crescent, rue Calmette, *Rabat*.
- NEPAL — Nepal Red Cross Society, Tripureswore, P.B. 217, *Kathmandu*.
- NETHERLANDS — Netherlands Red Cross, 27 Prinsessegracht, *The Hague*.
- NEW ZEALAND — New Zealand Red Cross, 61 Dixon Street, P.O.B. 6073, *Wellington C.2*.
- NICARAGUA — Nicaraguan Red Cross, 12 Avenida Nordeste, 305, *Managua, D.N.C.A.*
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- PARAGUAY — Paraguayan Red Cross, calle André Barbero y Artigas 33, *Asunción*.
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- PORTUGAL — Portuguese Red Cross, General Secretariat, Jardim 9 de Abril, 1 a 5, *Lisbon 3*.
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- SWITZERLAND — Swiss Red Cross, Taubenstrasse 8, *Berne*.
- SYRIA — Syrian Red Crescent, 13, rue Abi-Ala-Almaari, *Damascus*.
- TANGANYIKA — Tanganyika Red Cross Society, Upanga Road, P.O.B. 1133, *Dar es Salaam*.
- THAILAND — Thai Red Cross Society, King Chulalongkorn Memorial Hospital, *Bangkok*.
- TOGO — Togolese Red Cross Society, Avenue des Alliés 19, P.O. Box 655, *Lomé*.
- TRINIDAD AND TOBAGO — Trinidad and Tobago Red Cross Society, 48 Pembroke Street, P.O. Box 357, *Port of Spain*.
- TUNISIA — Tunisian Red Crescent, 19, rue d'Angleterre, *Tunis*.
- TURKEY — Turkish Red Crescent, Yenisehir, *Ankara*.
- UNITED ARAB REPUBLIC — Red Crescent Society of the United Arab Republic, 34, rue Ramses, *Cairo*.
- UPPER VOLTA — Upper Volta Red Cross, P.O.B. 340, *Ouagadougou*.
- URUGUAY — Uruguayan Red Cross, Avenida 8 de Octubre, 2990, *Montevideo*.
- U.S.A. — American National Red Cross, 17th and D Streets, N.W., *Washington 6, D.C.*
- U.S.S.R. — Alliance of Red Cross and Red Crescent Societies, Kouznetsky Most 18/7, *Moscow k.31*.
- VENEZUELA — Venezuelan Red Cross, Avenida Andrés Bello No 4, Apart. 3185, *Caracas*.
- VIET NAM (Democratic Republic) — Red Cross of the Democratic Republic of Viet Nam, 68, rue Bà-Trièz, *Hanoi*.
- VIET NAM (Republic) — Red Cross of the Republic of Viet Nam, 201, đường Hồng-Thập-Tu, No. 201, *Saigon*.
- YUGOSLAVIA — Yugoslav Red Cross, Simina ulica broj 19, *Belgrade*.